

## MUSICIANS ADD TO PROGRAM

Musicians, under the direction of Miss Hazel Whiteman, furnished the spice and harmony to the program. J. W. Strong and Miss Howell, accompanied by Miss Whiteman, gave several peppy numbers, in which accordian, saxophone, and vocal numbers were harmonized.

Mrs. Della Watson, accompanied by Miss Whiteman, charmed the audience with both her vocal renditions and dramatic reading.

## TELEGRAM TO DR. SWEET OF DETROIT

Upon motion by Augustavo Warreno, delegate from Philadelphia, Pa., a telegram was sent to Dr. Ossian H. Sweet of Detroit, Michigan, who has been a martyr suffering at the hand of state authorities in Detroit for his participation in the recent Detroit race riot where he nobly defended his property rights. The telegram expressed the sympathy and good wishes of the American Negro Labor Congress and stated that Dr. Sweet and his colleagues are "defending the whole Negro people from the brutal savagery of segregation and lynching while the state authorities who are prosecuting you represent the legalized oppression of our people." The message further stated that "We beg you to stand or fall on the principle that segregation of our race is itself a crime and you and your friends had a right and a sacred duty to defend yourself. We pledge our full support financially and otherwise."

## NEW YORK DELEGATE DELIVERED STIRRING ADDRESS

Richard E. Moore, delegate from New York, delivered an inspiring address, characterized by the fire and enthusiasm of youth.

The young speaker stated: "I deem it a high honor to be present on this occasion. We are witnessing the emergency of a class that is destined to play a significant role in the further emancipation of Negro People and also the downtrodden white workers of America \*\*\* Tonight we are witnessing the emergence of this Race\*\*\*\*\*We know that the cause we are promoting is a fair one. Well may the hirelings of the capitalist press with their innuendoes state that we do this to arouse the Negro workers of the Country to the true conditions that surround them and it is to arouse the white workers, also to the true conditions attending them. May I tell you that there are white slaves in America, likewise?"

Moore's discourse described the necessity of unity and harmony between all workers and emphatically stated that such a condition would not stand a matter of choice but an actual necessity; that the white workers would be driven to accept the Negro workers in his union. He said: "The only hope for the workers of both races is in uniting solidly to protect their interests. White workers cannot win their struggle for the betterment unless they unite with their black brothers and black workers cannot achieve any great step toward complete emancipation unless they unite with their white brothers and together create a better order in America."

NEWS RELEASE FOR IMMEDIATE USE

A M E R I C A N   N E G R O   L A B O R   C O N G R E S S

AMERICAN NEGRO LABOR CONGRESS  
OPENS WITH BOOM !

Representative Speakers Repudiate False Attacks

Chicago, Ill. -- The American Negro Labor Congress, which has been promised to make the initial step in the organization of Negro Labor for many months, convened Sunday, October 25th, at the Metropolitan Community Center, 31st and Giles Avenue, Chicago, Illinois. The opening session at eight o'clock was attended by approximately eight hundred, including fifty delegates representing labor and labor organizations for all over the country.

Charles Henry, representing unorganized steel workers, was acting chairman. In a brief address he outlined the object and defended the principles of the American Negro Labor Congress.

A. Andrew Torrence, representing the Negro Press in Chicago, and speaking in the absence of P. L. Prattis, editor of the Heebie Jeebies, welcomed the delegates of the American Negro Labor Congress and expressed the belief that the Negro Press would wake up to the necessity of a square deal in regard to the activities of the Labor Congress.

NEGRO LAWYER MAKES ADDRESS TO LABOR

N. S. Taylor, in a welcome address in behalf of the Negro Lawyers of Chicago, greeted the American Negro Labor Congress in a very encouraging discourse. Taylor pointed out the necessity of unity between all labor groups and unionization of the Negroes in pursuit of any great success. He heartily endorsed the American Negro Labor Congress as an organization sincerely dedicated to the emancipation of Negro labor and worthy of universal support. With interesting analogy he described the condition of the American Negro and gave a outline of his service to the country and of his loyalty and allegiance to the government; this he offered as sufficient basis for a demand in the interest of equality and justice to the American Negro.

NATIONAL ORGANIZER DEFENDS CONGRESS AND RE-  
PUTES FALSE ACCUSATIONS

Greeting by a rousing applause from the enthusiastic audience, Lovett Fort-Whiteman, National Organizer of the American Negro Labor Congress, made an address in response to the preceding speakers and in repudiation of the false charges made against the American Negro Congress.



PRESS SERVICE

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CHARGES NEGRO PRESS WITH "CONSPIRACY OF SILENCE"

In an attack against the attitude which the Negro Press has taken against the interest of the American Negro Labor Congress, Whiteman stated that with perhaps one or two exceptions the Negro Press has either slandered the Congress and its organizers or has entered in a "Conspiracy of Silence" against the National Committee calling the American Negro Labor Congress. He further stated that the fact that an organ of publicity happened to be a Negro paper did not necessarily indicate that that organ and the interest of the American Negro had a common interest.

Whiteman traced the historical and economic background of the Negro in America in which he analyzed the attitude of various political parties and their object. The responsibility for the condition of the American Negro, both in measures of progress and oppression, was given a fundamental economic background, by the speaker, and the fallacy of sentimental and aesthetic theories in this regard were severely criticised.

Whiteman described the relation of the Negro and labor in the following statement: "The Negro people, as a race, are of no great importance, but as an industrial class, are one of the most important races in the whole world."

Regarding the purpose of the Congress, Whiteman said that "the fundamental aim of the American Negro Labor Congress is to mobilize, and to organize the industrial strength of the Negro into a fighting weapon. The Negro is essentially a worker, suffering all the abuses, of the working class in general, but in addition to that, racial abuses, racial discrimination, political disfranchisement and other forms of racial oppression."

In refutation of charges against the National Committee and the American Negro Labor Congress, Whiteman said: "I would like to give refutation to certain charges that have been made against me and those who are with me in organizing the American Negro Labor Congress, to those who read the daily press representing the capitalistic interest of the country. You have read statements charging Lovett Fort-Whiteman, National Organizer of the American Negro Labor Congress, with being Red, a Bolshevik, Communist, and what not. Allow me to say, friends, that we have received quite a bit of cooperation from a number of organizations, not only from this country, but from Europe as well; help financially, and cooperation from the more enlightened sections of the country \*\*\*\*\* We are extending our hands to the white workers; to the workers of the world to unite in a common cause against the common enemy, in a spirit of solidarity and the function of the American Negro Labor Congress shall be to bring about a better feeling and mutual good will on the part of white and black workers into all organizations."

# Bishop Brown Speaks at Negro Labor Congress

**EDITORIAL NOTE:**—The following abridged speech of Bishop William Montgomery Brown is no way expressive of the views of this paper, nor the position of Communists. We emphatically repudiate the notion that there is any religious significance whatsoever attached to the struggle of the working class to free itself from capitalism. Nor can we possibly accept the extremely unscientific notion that workers are sinners and capitalists are sinners. Social forces do not operate according to formulas based upon abstract morality. It is absurd to attempt to apply morality to economics or history. The speech of Bishop Brown is published in part because it is his first public utterance after his conviction for heresy. At that time a special article in *The Daily Worker* analyzed his vagaries. This speech shows that he has not learned anything since.—H. M. W.

**COMRADES:** This is my first public appearance since my being railroaded out of the House of Bishops of the Protestant Episcopal Church. Steam-rolled is perhaps the better phrase; perhaps I was Jim Crowed because I do not believe in all this supernaturalism and symbolism of the bible as it is literally interpreted. Gentlemen, I was put out after being tried as a heretic. Anyhow, I was not put out by trial for the crime of heresy, whatever that may be. The first nine bishops before whom I was tried described me as being an extreme and dangerous heretic, but did not define the word heresy, nor did the judge. Then I faced another judge and nine other bishops, they too did not say what heresy is.

**Living In Age of Science.**  
WE ARE living in a different age now, an age of science, and heresy is unknown in this age of science. In the course of this lecture there will be several references to the unfinished case of the bishops against me.

You workers (think you can get along without you. They need you. They need to understand your point of view. They need to feel the great religious significance of the meetings like you do. You do not like to have me speak of these meetings as religious, but I do not come here to say pleasing things to you.

**Bishops Are Sinners.**  
I came to tell you the truth, and that is that the bishops and other preachers are sinners and that you are the saints. They do no useful work. That is why they are sinners. You do lots of work, every stroke is a saintly act. That is why you are saints. Human acts depend upon work.

I am not at war with the church, I am simply trying to liberate it from its noxious supernaturalisms. You know that divided masses can not get anywhere. I know that your unions that are divided cannot get anywhere. You have converted me to your view. I am now going to convert you to mine. I shall not stray from the subject of this meeting.

**Workers Give Self.**  
IT IS human life in action, and all life is action; no action, no life. Labor is human life, from the very highest conceivable plane. For when a man goes to work he gives himself to society more completely than any mere philanthropist. A philanthropist can give his money and then go and play golf all day. The capitalist can make his investment and then start on a trip around the world, but when the worker contributes his labor he has to give himself, he can not send it by special messenger, he has to go with it himself and stand by it thru every minute of his working hours every day of every year.

The great cause of labor, then, is a cause of humanity at bottom. It is the greatest of all causes. It is the greatest of all human movements. The parasite groups are generally so blinded by their beliefs that they cannot co-operate with it.

**Bishop Thinks Little.**  
A BISHOP does but little work, they are too busy to work. They are too busy to think. I did not do much thinking until after I had resigned from my diocese. My time during the whole period had been taken up with building up the church. I had been extremely busy bringing souls to God. I did not know what the church

was for. I had never stopped to ask what the church was for. I did not know anything about God, except what somebody had told me and they knew no more than I did about him. When I preached of heaven and hell, I was not a man, I was a phonograph, grinding out the dead views of the past.

Then a great war came along. I knew nothing about that. I was too busy attending to what had been told me. I was supposed to believe that a Christian God had sent this war to punish the imperialists of Germany and give the world to democracy. The Germans thought that a Christian God had sent the war to punish the democracy of America and to give the world to imperialism. The German bishops were right. Anyhow, the Americans came out with lots of imperialism; imperialism to burn. It has been evolved into despotism.

**Begins To Think.**  
There is no time to tell the whole story of the war, but twenty million young lives were crushed out and the world flowed with blood before this quarrel of the gods in the sky and the capitalists on earth came to an end. Had I been busy in my religious church activities, I would have whooped it up for the church. But I had gone home to die. I didn't die, I am still living. I had a little time to think, something I had never had before and no bishop before or since has had any. I was like a boy with a new toy. I thought, and I understood. I found that neither the American God, nor the German God was real.

The gods in the skies, Jesus, Jehovah, Buddha, Allah, hadn't done anything. They didn't cause the war and couldn't stop it, or prevent future wars. And so long as we look to them for any help we shall be in a hopeless plight. I found that if these gods were real that I had been taught to worship, they were gods so cruel that a decent man would have nothing to do with them. The only criticism I could make of the Christian God was that he had evolved into such a terrible God and that he was not real. He was supposed to have written the bible, but the bible was written by man.

He was supposed to have handed down revelations, but he had not. I found that the gods in the skies, Jesus, Buddha, Jehovah, Allah, all of them were only symbols such as our Uncle Sam and Santa Claus. I found that the real God is nature. The God of reality pointed out the law of evolution and revolution too. I made this great discovery that the words "evolution and revolution" go hand in hand.

The greatest movement I know of is the international labor movement. There are many theories of religion and politics and many manifestations of them, but there is really only one human race. We are the mothers, fathers, brothers, sisters, sons and daughters of one family. It does not matter whether you are protestant, catholic or a Jew, I could be all of them. It makes no difference whether you are Christian, heathen or atheist. It still remains that we all belong to the human race. That is all there is to it.

When you see this as I do it will change your ideas about everything, even as it did mine. This fact has now become so obvious that even some of the theologians are beginning to realize that it is the truth. When a theologian realizes that anything is true, it is interesting.

**Religious Change.**  
THE big religious institutions do not readily disappear, they simply

change. They adapt themselves to conditions. Even their golden rules are not the same. The Jewish golden rule used to be "An eye for an eye and a tooth for a tooth," which was replaced by the Christian golden rule, "Whatsoever ye would have man to do unto you, do ye even so unto him." Presently we find them supporting the cause which they were so bitterly attacking before. The church has supported Negro slavery until Negro slavery was overthrown—supposed to be overthrown, I mean. At present the churches are supporting capitalism against the enlightened working class.

Friends, I can fully understand why, with some of your comrades imprisoned and your civil rights denied, you have come to deny religion.

As I said the labor movement should have a place for bishops and a place for Irishman and Marrian schools to encamp.

Capitalism is politically bankrupt and the churches that support capitalism are religiously bankrupt. The people of the earth are looking for a classless, raceless, warless world and capitalism is always stirring up enmity between nations and the races. The church is busy questioning if they believe literally in the virgin

birth, as if that, or any of their other supernaturalisms could have anything to do with the needs of the world. They cannot trade any longer on the fall of Adam and the blood of Jesus. They cannot appeal to a twentieth century earth with a tenth century hell. We have lots of real bells of our own, and we want to get rid of them, among them are: the bells of unemployment, disfranchisement, lynching and all the other kinds of hell that the church holds up to—real hells, I know as well as you do, which should claim our attention.

You workers are saints outside the church, and the unbelievers and the sinners and owners inside the church.

Down with imperialism!  
Down with capitalism!  
Long live Communism!  
Down with race hatred.  
Long live the universal brotherhood.  
Down with wars.  
Long live the Rifles and the Syrians and the Chinese.

And now, down with Jim Crowism.  
Long live the American Negro—Labor Congress on the same footing with American Caucasians!



# Call for Working Class Unity

By Richard B. Moore

The following is a stenographic report of the speech made by Richard B. Moore, delegate to the American Negro Labor Congress, from the 10th Union Students' League of New York City at the opening session, Sunday evening, Oct. 25, in the Metropolitan Community Center, 3115 Times Ave.

**BROTHER** (Chairman and Fellow Workers, I don't want to be present on this occasion. We are witnesses of the emergence of a class that is destined to play a significant role in the further emancipation of Negro people and also the down-trodden white workers of America.

## The Slave System.

You remember half a century ago when a great system of oppression ruled in America, when men were bought and sold, then appeared upon the scene that great advocate of the race, Frederick Douglass, in him the slave became vocal. When he was aroused, and when he bestirred himself, the institution was weakened, and overthrown. Tonight we are witnessing again the emergence of this race. There are many of the hirelings of the press present. They called the abolitionists all the foul names they could think of in their day. They called John Brown, Frederick Douglass and even Abraham Lincoln, although he was not a thorough abolitionist, they called them everything they could think of to brand them and discourage them; and now they are calling us names, and by that talk, we know that the cause we are promoting is a fair one. Well may the hirelings of the capitalist press with their mouthpieces say that this is to arouse the Negro workers of the country to the true conditions that surround them; it is to arouse the white workers to the true conditions surrounding them also.

## White Slaves.

May I tell you that there are white slaves in America likewise? It is true enough that white workers do not always recognize their true interests, but they will be driven to realize it. Let me tell you now, and let me tell you reporters who are here to spread the tidings of this congress to the world, that the condition of the workers is fast becoming a condition of chattel slavery like that of sixty years ago.

## Must Unite.

You will only be able to free yourselves from that condition by lining up solidly as one man with the Negro workers of America. And let me tell you that the Negro group is despised, burned, discriminated against, treated as dogs, yet, when the North and the South were locked in a death struggle, it was the Negro worker who decided that struggle, who brot victory to the Union Army. And I tell you that there is a great crisis coming for as Lincoln said, "A house divided

against itself cannot stand." When Lincoln said that he was uttering a truth, Chattel slavery was destroyed. The house is again divided, and I say that the house can not stand.

## The Class Struggle.

You can not build up wealth on one hand and poverty and suffering on the other and expect the house to last; there must be conflict; there must be a struggle between these two extremes; between capital on the one hand and the oppressed workers on the other, determining who shall rule, and when that time comes, you white workers are not going to be able to win unless you bend now to unite with the Negro workers.

## Rape Pan Handlers.

I want to say to the Negro pan handlers who are here, it is you who are willing to sell the Negro people for a meas of putage. I want to be able to say that the Negro race can only achieve another step in the march toward emancipation by uniting with the enlightened white workers in the struggle.

You paid Negro agents who have been passing before the Negro masses as leaders, who have been selling out to politicians have caused the condition of the Negro masses to grow worse each year.

## Movement from Below.

The convening of the Negro Labor Congress means that there will be a movement from below; a movement that will come out of the hearts of its people. You represent the voice of the group today. It may be a small voice. The Abolitionists were small voices when they began, but a mighty movement grew out of it.

I challenge you, whether black or

white if you realize the significance of this movement—I call upon you now to give your challenge to those forces that would kill and destroy this Union, by rallying to the cause I am going to set the example myself. I am a poor young man, I am only making twenty-five dollars a week as an elevator operator in New York. I am an intelligent young man, you can see by my talk that I have intelligence, but because I refuse to sell out my interest to my superiors, I prefer to struggle with them, if necessary to die with them, rather than to sell by one little word or deed of mine the national program of lynching and terrorism.

## Going To Fight.

I am going to fight; Out of my slender means—and I have quite some demands upon them, I am going to give five dollars to the American Negro Labor Congress. I am going to challenge every single one of you to match it. Stand up and talk turkey. I want every man and every woman in this movement who values freedom and true liberty to have a place to work in harmony. Stand up where you are—the ushers will take your collections. The forces against us are mighty and they are not going to leave a stone unturned to crush us. You remember during the war when you gave until it hurt liberty bonds. I am challenging you now to give until it hurts.

I wonder if the press which undertook to brand this cause as Bolshevik, will go to the trouble to publish the truth about this cause, those whom they brand as Red and Communists. During the war it was pro-German, well, this much I know that the Bolsheviks of Russia stopped lynching

and other crimes of the sort in Russia and I challenge them to do the same in America. And as Patrick Henry said, "If this be treason, make the most of it."

## We Want Equality.

All we want is a future; all we want is equality in every respect. Once and for all the American Negro Labor Congress repudiates what has been said by Booker Washington in a speech he made in the South. He said "In all things purely material we are entitled, but to all things social we are going to be separate."

**Demand Right To Live.** That is simply an eruption of the slave ulcer.

We are now demanding the rights of living, nothing more, nothing less. Let me close with this remark, countrymen, we are for simple justice at your hands. Naught else will, have, nor less will take, and we know that the only way that those rights can be assured is in that union of white and black workers, which eventually will rule not only America, (this is the last country in which it will be won), but the whole world.

I am going to quote those wonderful words of the man who was a Jew, who driven by the oppression which his race suffered investigated the causes of that oppression—analyzed the structure of the social system and discovered its driving forces and the solution for its evil—there, it is written on that sign on the wall, the challenging utterance of that greatest thinker of the 19th century—Karl Marx—"Workers of the world, unite! You have nothing to lose but your chains, but you have a whole world to gain."

# Negroes Are Still Slaves

By WALT CARMON

The popular songs to the contrary, hundreds of thousands of Negro workers do NOT "want to be in Dixie"—where slavery still exists.

Today in the Southern States, where four-fifths of the twelve million Negroes in this country live, constitutional amendments restrict their right to the ballot. Tax tests, property tests, educational tests, understanding and character clauses and the famous grandfather clause, all keep the Negro working man and woman from the polls. In hundreds of cities where legal requirements are fulfilled, it would be risking his life for a Negro to approach the polls. In other cities insults and inconvenience are placed in the Negro worker's way to prevent him from exercising rights of citizenship.

## Jim Crowism Even in Schools

Race segregation, prevalent to a degree throughout the country, in the Southern States reaches unthinkable forms. In the trains, laws require seats, compartments and coaches for whites and Negroes. With the exception of Missouri, all the Southern States have laws separating the races in street cars. This separation extends to residential districts, parks, restaurants, theaters, etc.

To such an extent do these Jim Crow laws operate that we have a case of three white passengers entering a car marked "for whites only" in Mississippi, finding two Negro passengers in the car and suing the company for damages because the conductor would not "remove" the Negroes and being awarded \$400 each in compensation for the "injury" by the Mississippi courts!

Twenty-two states require separation of races in the public schools. According to the Census Reports of 1920 (for the whole country), only 3.5 per cent of Negro children between the ages of 5-20 inclusive, were enrolled in school.

Though the Negro comprises one-tenth of the population of the country, reports for the same year show the Negroes as 17.3 per cent of the illiterates.

These facts are not so surprising when to the economic causes that drive Negro children into the factory

and on the farm at an early age, are added the lack of schools throughout the South. The percentage of dollars spent yearly for education on a white and Negro child vary to as high as 74 to 8 dollars in Louisiana where Negro illiteracy runs to 38.5 per cent.

To these barbarities practiced on the Negro must be added 208 lynchings in the last five years.

Whether these numbers rise or fall, economic conditions take a steady toll of lives of Negro workers. Where in 1922 for whites the death rate per 1,000 was 12.1 per cent, for Negroes it was 22.5. Capitalism steps harder on the Negro worker.

## Disease Outcome of Persecutions

Disease ravages the race. Death from tuberculosis and syphilis, according to the Metropolitan Life Insurance company, (figures for whole country) reach startling figures. The numbers for the last decade show a mortality of 3.7 per hundred thousand in comparison with only 10.5 for whites. Other diseases take heavier toll among Negro workers than among the white. White persons live nearly seven years longer according to figures of the same concern which include all classes.

The bureau of census for one section, notes that "in 28 or 33 per cent of the 81 cities with the registration by color the deaths outnumber the births among the colored people." In an article on "Negro Migration," Chas. S. Johnson says of the Negro death rate in the South: "The Negro death rate during the period of slavery was about the same as that of the white. Beginning with their independence (?), this death rate increased steadily up to about ten years ago in spite of the increase in education and some measure of health training. The Negro population has increased at a rate nearly normal. During the last decade we were surprised and shocked to learn that the rate of the increase has fallen off about 50 per cent. Making allowances for certain errors in enumeration, there is still room for some concern in these figures. This does not mean that fewer children are being born in the congested district of the South, but that actually more of them are dying."

"... Out of every hundred thousand Negro male children born alive, 9,605

more Negro boys die before they reach the age of one year than white boys, and 1,311 more girls."

Twenty-nine states in this country makes intermarriage illegal.

## Peonage in the South

Peonage still exists in the South. The plantation system is not eradicated sixty-two years after release from chattel slave.

The South as a whole, three out of every four Negro farmers are tenants and the number is increasing rapidly. Wages of farm workers range from \$1 to \$1.25 per day and more the Negro worker, predominantly agricultural, is being driven into the cities—and into the North, where he is ever becoming a more important factor.

The South is still the home of the most oppressed worker in America—the home of slavery. Wm. F. DuBois in his article "Negroes in American Industry" in March issue of the Workers Monthly, painted this bitterly true picture:

"The slave south is not dead and slavery has not been abolished. It lives in song and story, it lives in every community where there are black and white human beings, it lives in the agricultural region of the south, it exists in the industrial feudalism of the lumber and tar-pentine camps of the south, it lives in the southern cotton colonies of the capitalist press of both north and south and the prejudice and strife among the workers is fed and inflamed like a gangrenous wound by this filth that erodes."

Send for a catalogue of all Communist literature.

-help!



To Save THE DAILY WORKER

## AN ORGANIZER OF THE NEGRO LABOR CONGRESS



H. V. PHILLIPS  
National Secretary of the American Negro Labor Congress.

676  
[REDACTED]  
January 14, 1926  
Mr. H. F. Blackman,  
P. O. Box 458,  
Chicago, Ill.

Dear Sir:

[REDACTED]

61-5941-  
STATE  
DEPT

Please advise me whether you are able to  
furnish the names of the individuals whose likenesses  
appear in this group.

Very truly yours,

Director.

encl.  
14644

RECORDED & INDEXED

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8/19/83 BY SA 16510/R86

61-5941-4  
BUREAU OF INVESTIGATION  
JAN 19 1926 P.M.  
DEPARTMENT OF JUSTICE  
FILE



THIS CASE ORIGINATED AT **CHICAGO, ILLINOIS**

Chicago File No. 61-68

REPORT MADE AT: <b>Chicago, Ill.</b>	DATE WHEN MADE: <b>2/3/26</b>	PERIOD FOR WHICH MADE: <b>1/23-27 and 2/2/26</b>	REPORT MADE BY: <b>[REDACTED] b7C</b>
TITLE: <b>AMERICAN NEGRO LABOR CONGRESS</b>			CHARACTER OF CASE: <b>RADICAL MATTER</b>

## SYNOPSIS OF FACTS:

Reference is made to letter from Director, dated Jan. 18, 1926, requesting identification of individuals shown on photograph. Desired information obtained and forwarded to Director.

**CLOSED - REFERRED TO OTHER DEPARTMENT**

## DETAILS:

Referring to letter from Director, dated Jan. 18, 1926, enclosing photograph of delegates to the American Negro Labor Congress, held in Chicago on October 25, 1925, requesting names of individuals whose likeness appear thereon, be furnished.

Agent conferred with informant, who furnished the attached photograph which is a duplicate of the one furnished by the Director. The name of each individual is listed on the margin of this picture.

You will note however, the white man appearing on the top row, extreme right, of the photograph sent by the Director is blotted out on the attached picture. My informant states this is done for the purpose of conveying the idea among a certain class of colored people that the organization is all-colored. The name of this white man, appearing in the top row, right, is Bob Minor.

The desired information having been obtained, case is

**CLOSED: REFERRED TO OTHER DEPARTMENT**

Inter-Departmental charges;

State Dept. \$16.00

DO NOT WRITE IN THESE SPACES

APPROVED AND FORWARDED: <i>W. F. Black</i> SPECIAL AGENT IN CHARGE	COPIES OF THIS REPORT FURNISHED TO: <b>3 Director ✓ 2 Chicago.</b>	61-5941-5 BUREAU OF INVESTIGATION FEB 5 1926 A.M. DEPARTMENT OF JUSTICE	RECORDED AND INDEXED: FEB 6 1926 CHECKED OFF: FEB 20 1926 JACKETED:
WASHINGTON REFERENCE: <b>#2</b> <i>Trashed</i>	<b>[REDACTED] b7C</b>	ROUTED TO: <b>Div. Two</b>	<b>[REDACTED] b7C</b>

copy to State 2/18/26

## Negro Leaders Assembled at Chicago Preparing for Great Congress



Members of the National Committee of the American Negro Labor Congress

From left to right are: William Jordan, Chicago organizer of the Congress; Mrs. Jordan, Negro Women's Household League; Lovett Fort Whitman, National Organizer of the Congress; Earl Dubois, Chicago Improved Janitors Union; William Johnson, of Chicago; William Jordan; Mrs. Margaret Phillips, of the Negro Women's Household League; next is Mrs. Jordan; Mrs. Jordan, of the Negro Household League; Mrs. William Jordan, Household League; Mrs. Jordan, of North Carolina; G. J. Golden, of Mississippi; John Rogers, of Chicago; Earl Dubois, of Chicago; Earl Dubois, who visited Chicago on business with the Congress; Mrs. Jordan; Mrs. Jordan; Earl Dubois, from the British West Indies; Dr. Yelverton.



61-618

61-5941-5

RECORDED & INDEXED

FEB 2 1926

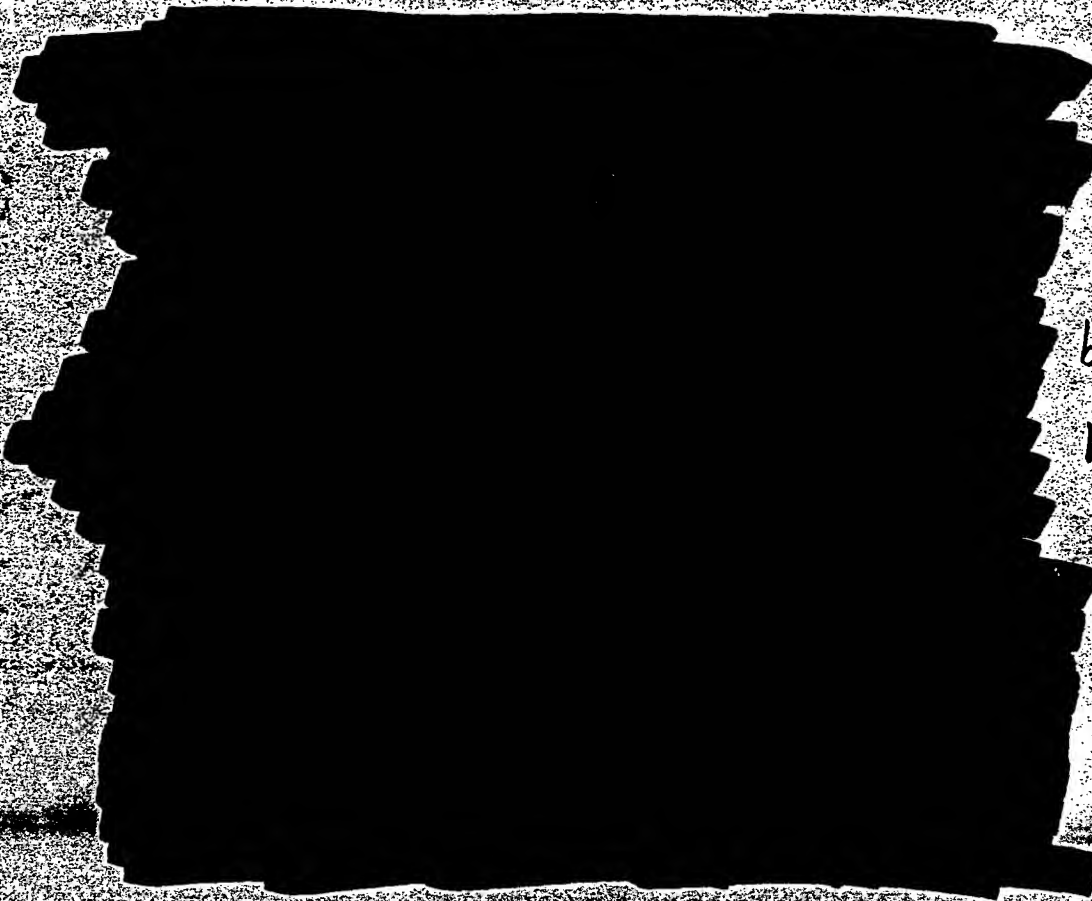
February 18, 1926

Mr. Preston Hughes,  
Eastern European Division,  
State Department,  
Washington, D.C.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 8/19/83 BY SP-6SK/RBS

Dear Sir:

Referring to your telephonic request for information as to the identity of the individuals appearing in the photograph in "The Projector" of Moscow, November 15th, 1925, the photograph purporting to be that of a group of representatives at the American Negro Labor Congress, held in Chicago on October 25th, 1925, I am enclosing copy of a report submitted by Agent [redacted] at Chicago on the 3rd instant. A photostatic copy of the photograph attached to Agent [redacted] report is also forwarded herewith. b7C



b7C  
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b7D

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